1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

who was all covered with syphilitic ulcers, but whom I had no opportunity of seeing, did not die because she was supported by her guardian spirits. On the other hand, child-birth may result in a complete or temporary loss of shamanistic power. During the period of menstruation a woman is not permitted to touch a drum.

Eme'mqut's shamanistic power disappeared after the mythical Triton had bewitched him, and caused him to give birth to a boy. His power was restored to him after his sister had killed the Triton's sister, by which deed the act of giving birth was completely eliminated.[1] Tale 113 also tells of the transformation of men into women. Illa' dressed himself like a woman and went to his neighbors. When River-Man (Veye'mıla"n), the neighbor's son, recognized him, Illa', in revenge, filled him with the continual desire to become a woman.

In Tale 129 Kılu"s brother became pregnant with twins. When he was unable to give birth, his sister took out his entrails and put the entrails of a mouse in their place. After the children had been born, she replaced his entrails. Apparently the tranformation was not complete in this case.

Family Shamanism. *The Drum.* — In the chapter on guardians and charms I referred to the drum as a household guardian. In connection with professional shamanism I mentioned that the drum is closely connected with shamanistic performances, but not with the person of the shaman, as is the case among other Asiatic shamans. I shall point out here the part played by the drum in family shamanism.

The power of the drum lies in the sounds emitted by it. On the one hand, the rhythm and change of pitch produced by skilful beating with the stick evoke an emotional excitement in primitive man, thus placing the drum in the ranks of a musical instrument. On the other hand, the sound of the drum, just like the human voice or song, is in itself considered as something living, capable of influencing the invisible spirits. The stick is the tongue of the drum, the Yukaghir say. As seen from Tale 9, The-Master-on-High himself, in his creative activity, needs a drum. Big-Raven borrowed the drum from him, and gave it to men.

The following song, which was sung while beating the drum by a Reindeer Koryak woman of the Taigonos Peninsula, and which may be regarded as a prayer to the Creator (Tenanto'mwan), to whom it was addressed, characterizes the relation of the latter to the acquiring of the drum by man.

Text.

"Gı'ča ivi'hi' 'ya'yai getei'kılın' nıme'leu mını'tvala qoya'u evi'yıke ı'mıñ
"Then said, 'drum make' well (we) shall live the reindeer not dying also

yava'letın kımi'ñu nıme'leu."
afterwards children well (let live)."

[1] See Tale 85.